A PASTIME for Parents:

OR

A recreation, to passe away the time; containing the most principall grounds of Christian Religion.

By *Arthur Dent* preacher of the word of God at South-Shoobery in Essex.

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A PASTIME

for Parents to bee vſed with their children for recreation, to paſſe away the time; containing the *moſt principall grounds of Chriſtian religion.*

Father.

WHat is God?

Child.

An infinite perfection, whoſe being is of himſelfe. Iob.11.7.

Father.

Where is God?

Child.

Alwaies euery where, as the aire. Pſal.139.

Father.

Whether is the Godhead a thing onely imaginarie or no?

Child.

The Godhead is not a thing which onely may bee conceiued in thought, Exod.3.14

but indeed is a moſt pure and infinite ſelfebeing.

Father.

How then doe you conceiue of the eſſence, and being of the Godhead?

Child.

That the ſubſtance or eſſence of the diette is of all things moſt ſimple and ſingle, and is neither diuided, multiplyed, nor compact of any elementarie qualitie.

Father.

Expreſſe your minde more fully.

Child.

This I meane, that the diuine nature is one, ſimple, vniforme, immaterial, impaſſible, immutable, illocall, eternall, omnipotent, omniſcient, infinite, void of al mixture, cõpoſition, combinatiõ, diuiſion, or diſſimilitude.

Father.

Which be the proper and eſſentiall attributes of God?

Child.

The proper attributes of God are ubiquitie, eternitie, vnitie, ſimpli-

citie,

citie, omnipotency: for these do spring from his essence and forme, as naturally, necessarily and directly, as the beames, light, & heat, issue from the Sunne, as the streames from a fountaine of water.

Father.

Can these essentiall attributes of God increase, or decrease?

Child.

Nothing that is in GOD can bee augmented, or diminished, or anie way altered: For as hee is once at any time, so is hee alwaies at all times.

Father.

What may we learne out of this?

Child.

To feare and tremble so often as wee thinke or speake of this infinite Maiestie.

Father.

What are we especially to consider in God for our comfort and instruction?

Child.

His wisedome, prouidence, iustice,

and mercie.

Father.

Are not all theſe in God as accidents, or accidentall qualities?

Child.

No: For there are no accidents, or accidentall qualities in God, that is nothing ſeperable or mutable: but all theſe are in God as eſſentiall, and inſeperable properties, or if you will of the very eſſence of God.

Father.

Are not theſe forenamed qualities of wiſedome, prouidence, iuſtice, and mercie, accidentall, and ſeperable both in men and Angels?

Child.

Yes verely: for they are no part of their nature or eſſence, nor yet eſſentiall properties: for they may bee removed, and ſeperated from their ſubiects.

Father.

You ſaid before that God is alwaies euery where, that is, in all places at once: but how can that bee, ſith the opinion

opinion is, that God is onely in heauen?

Child.

God as touching his eſſence is no more in heauen then in this inferior world: but he is ſaid to be in heauen, becauſe his glory and maieſtie doth there moſt clearely ſhine out.

Father.

Sith God is in all places at once: tell me alſo whether he doth know all things at once.

Child.

God doth know all mens thoughts, words, and déeds at once, all that euer haue béene, are and ſhall be. For there is nothing paſt, or to come with God, but all things are alwayes preſent: and it is as eaſie a matter for God to comprehend all things paſt, preſent, and to come at once, as it is for vs to tell, one, two, three.

Father.

Is it not daungerous then to haue any baſe thoughts of God, or carnally or baſely to imagine that God is like a

man, or any other creature?

Child.

Yes assuredly: For it is high treason to haue any such thoughts or vile conceits of God: for God is like no thing: as the Prophet saith, to whom will ye liken God?

Esay. 40. verse. 18.

Father.

Is not the sinne of the Papists verie great, which make Images and similitudes of God, and set them vp in their Churches to breed carnall thoughts, and imaginations of God in the hearts of the people?

Child.

It is a very high degree of blasphemie: for the Prophet saith, *What similitude will you set vp vnto him?* and another Prophet saith: *that the Image is a teacher of lies.*

Esay. 40. Abac. 2, 18

Father.

What shall we say then to our common swearers which daily blaspheme this great maiesty of God, and take his most holy and sacred name in vaine for euery trifle?

Child.

Child.

They ſhall one day know and feele to their euerlaſting woe, what it is to blaſpheme ſuch an infinite maieſtie.

Father.

What vſe are the people of God to make of all this?

Child.

This, to haue ſo great a maieſtie alwayes in ſingular admiration and reuerence. And the rather, becauſe in theſe corrupt times men grow ſo faſt towards atheiſme and prophannelle, that there is no more any common deuotion amongeſt them, or any Reuerence of a Godhead.

Father.

What yet further doe you conſider in God?

Child.

That he is one in ſubſtance, three in perſons. I meane that in this moſt ſimple and ſingle eſſence the three ſeuerall perſons doe ſubſiſt.

Fa-

Father.

Doe you meane that the Godhead is diſtinguiſhed, or diuided, into three perſons?

Child.

No, for the eſſence of the Godhead is ſo ſimple, and ſingle as I ſaid, that it can neither bee diſtinguiſhed, deuided, or multiplyed, no not when the Sonne is ſayd to bee GOD of God.

Father.

Are not the perſons in the Godhead diſtinguiſhed?

Child.

Yes, the perſons are diſtinguiſhed each from other by their proper, and incommunicable proprieties, that is, their diuers manner of being which they haue in the Godhead. As the Father by creation, the Sonne by redemption, the holy Ghoſt by ſanctification.

Father.

Expreſſe your meaning yet more fully.

Child.

Child.

My meaning is this, that although the ſubſtance of the deity being moſt ſimple and ſingle cannot be deuided, or diſtinguiſhed, nor the ſame eſſence ſeperated: yet I ſay the perſons are ſo diſtinguiſhed in office not in eſſẽce as the one of them cannot poſſibly be the other.

Father.

What call you the perſons in the trinitie?

Child.

I call a perſon a ſubſiſtence in the eſſence of God, which hauing relation to others is diſtinguiſhed by his incommunicable propriety.

Father.

Is not euery perſon the whole and the ſame ſubſtance of the deitie?

Child.

Yes, for euery perſon is by himſelfe God.

Father.

Are there not then three Gods?

Child.

No, for the Scripture teacheth plainely that there is but one God
Iohn.1.7. and three perſons. As 1. Iohn. ſaith, there are three which beare record in heauen, the father, the word, and the holy Ghoſt, and theſe three are one, that is one in ſubſtance, and three in perſons, and there bee many other places of ſcriptures which proue the diſtinction of the perſons. As where it is ſayd, goe, and teach all nations baptiſing them in the name of the Father, the Sonne, and the holy Ghoſt. And againe in the third chap-
Mat.28. ter of the Goſpel of Saint Mathew. ve.
ver.19. 16.17. Where firſt mention is made of a voice from heauen which was the voice of the Father. Where the firſt perſon in trinitie is pointed vnto. Then it is ſayd, this is my beloued ſonne. There the ſecond perſon is at. Thirdly it is ſayd, that the ſpirit of God deſcended, and lighted vpon him like a doue. Which plainlie noteth out the third perſon which

is

is the holy Ghost, and thus you see, how ỹ scriptures doe auouch a plaine distinction of persons, as wee say a trinitie in vnitie, & a vnitie in trinitie.

Father.

Yet I cannot by any reason discerne but if euery person be God then there must needs be three Gods.

Child.

Wee must not in this case consult with reason, but simply beléeue the Scriptures though wee cannot comprehend by humane reason the manner or rather mistery of this matter. For it far exceedeth all humane reach and capacitie.

Father.

Is not one person in trinitie greater then an other, as the Father greater then the Sonne, and the Sonne greater then the holy Ghost?

Child.

No, for the persons be coequall, coeternall, and coessentiall.

Father.

How vnderstand you that worde coessen-

coessentiall, which the learned call ἐτεροούσιοι?

Child.

The persons in trinitie are called coessentiall, not because they are only of like essence, as wée sée the particulars of the same kind to be in naturall things, as in three apples growing together in one, and such like: but because they are indéede one and the selfe same simple essence; Therefore the persons of the deitie cannot without blasphemie be said to be onely coherent together in substance, or onely of like substance.

Father

Is it not necessarie that Christians should be well grounded in the knowledge of this vnitie of the Godhead, and the distinction of the persons?

Child.

Yes verely. For many errours, and heresies haue growen in the world about these points.

Father.

Doe you not beleeue that the euerlasting

laſting God hath made heauen, and earth and the ſea, & all things in them contained?

Child.

Yes, they are all the woꝛkes of his hands. Act. 4. 24.

Father.

How did he make them?

Child.

By his woꝛd. As it is written. Through faith wee vnderſtand that the woꝛld was oꝛdained by the woꝛd of God. Heb. 11. 3.

Father.

Whereof did hee make the world, and all things in it?

Child.

Of nothing. As it is written. The things which wee ſee, are not made of things which did appeare. Heb. 11. 3.

Father.

To what end did God create heauen and earth?

Child.

To ſet foꝛth his gloꝛie. Pſal. 19.

Fa-

Father.

Hath not God as greate a care for the conſeruation of the world, and all particular creatures in it, as euer he had to create them?

Child.

Gods care is no leſſe for the conſeruation of the creature then firſt it was for the creation. For as in great wiſedome he made them all; So in as great wiſedome hee doth preſerue the al. He is not as a carpenter which hauing built a houſe, afterward taketh no more care of it.

Pſal.104. ver.27.28.

Father.

Do you not thinke that God alſo created the Angels?

Child.

Yes, they alſo are the workes of his fingers.

Col.1.16.

Father.

When did he create them?

Child.

In the beginning when he made all other creatures.

Fa-

Father.

In which of the ſixe dayes were the Angels created?

Child.

That is a curious queſtion, and I can giue you no certaine anſwere vnto it: but it is moſt likely, and probable that it was in the firſt and laſt day when man was created after Gods owne image. For the Angels carry the greateſt Image of God in them.

Father.

What is an Angell?

Child.

An inuiſible ſpirit. Col. 1. 16

Father.

Our Lord Ieſus ſaith that God is a ſpirit: What difference then make you betwixt God and an Angell? Ioh. 4. 24.

Child.

The difference is exceeding great. For God is an infinite ſpirit, the Angels are but finite. GOD is the creator: the Angels be but creatures, and although they bee very glorious

creatures: yet God doth infinitly excede them in glory.

Father.

Do not the Angels of all other creatures come neareſt vnto the nature of GOD, and furtheſt excell the nature of man?

Child.

The angelicall nature doth exiſt as a meane betwixt God & mã, although far nearer the lower, then the vpper extreame. Participating ſomewhat of each nature, hauing had a bẽginning as man: and yet being immortall with God, conſiſting of matter and forme as doth a man: yet voyde of all mixture as God. Subſiſting in ſome matter ſubiect as a man: yet being incorporeall as God. Ignorant of ſome things as a man: yet of wonderfull capacitie and knowledge as God, and in a word being euery way finit as a man: yet perfect in all reſpects as God.

Father.

As you haue ſhewed me the pro-

per

per attributes of God ſo alſo ſhew the proper attributes of the Angels, that ſo wee may more clearely diſcerne their glorious nature?

Child.

The Angels haue eſſentiall attributes proportionable though not comparable to thoſe in God. For Gods abſolute vbiquitie, they haue ſucceſſiue vbiquity, for the eternity of God they haue immortalitie, for his moſt ſimple nature, they haue a moſt thin & ſubtile eſſence, for his omnipotency they haue great power and might.

Father.

How proue you that the Angels haue ſo great power and might?

Child.

Out of the Pſalme. Where it is ſaid *Praiſe the Lord ye his Angels which excell in ſtrength*. And againe out of the Booke of the Kings. Where wee read that one Angell in one night did deſtroy the whole army of Synacherib Kinge of Aſſiria. Pſal. 103. ver. 20.

being an hundred foureſcore and fiue thouſand.

Father.

What thinke you of the agilitie and ſwiftneſſe of Angels?

Child.

I thinke by reaſon of their agile and thinne ſubſtance being far more ſubtile and thin then the ayre it ſelfe, that they glide thorow the ayre with vnconcernable ſwiftneſſe, and can bee any where in a moment as God is alwayes euery where.

Father.

What is your reaſon?

Child.

My reaſon is this, we ſée by daily experience that the ſun being a viſible body doth fetch the whole compas of the heauens in foure & twenty houres and it is well knowne to all ỹ learned that the circle or circumference of the ſun doth by many degrées excéde the circle or globe of ỹ whole earth, néds therefore muſt the Sunne bée caried in an vnſpeakeable ſwift motion farre

farre paſſing the muſket ſhotte for elſe how could it goe through his whole ſpheare in 24. houres as we ſée it doth, then conſequently it followeth that the motion of Angels muſt néedes bée much ſwifter then that of the Sunne, becauſe they are of a more thin, agile, aiery, and inuiſible nature.

Father.

Can an Angell be in many places at once?

Child.

No but in a minute of time they can be any where as I ſaid before.

Father.

What ſay you to the knowledge and vnderſtanding of Angels?

Child.

I ſay that it is exceéding great in all things, far paſſing all knowledge of men though neuer ſo learned & ſkilful.

Father.

Doe the Angels know all things?

Child.

No, they are ignorant of ſome

things, as of mẽs particular thoughts of ſome things to come, of the laſt day and of the eſſence of God.

Father.

What reaſon can you yeelde that Angels know not the eſſence of God?

Child.

This; the eſſence of God is infinit therefore no Angell can know it or comprehend it. For that which is finit cannot cõprehend that which is infinit: but the Angels are finite; therefore they cannot comprehend ỹ eſſence of God being infinit, for the eſſence of God is berely knowen to himſelfe: he knoweth his owne eſſence, and therefore hée is infinit. For whatſoever knoweth & comprehendeth that which is infinit, muſt néeds it ſelfe be infinit.

Father.

Where be the holy and elect Angels of God?

Child.

Pſal. 34. 7. Mat. 18. 10 They bée both in heauen, earth and the aire. And whereſoeuer any people of God bée, there be they alſo.

Fa-

Father.

What is the speciall office of the good Angels?

Child.

To preserue the children of God, to gard them, to minister vnto them, and to kéepe them in all their wayes. Psa.91.11. Mat.18.10.

Father.

What is the reason that the Angels are discribed with six wings a peece in the Scriptures? Esay.6.

Child.

They haue two winges to couer their face, because they are not able to indure the brightnesse of Gods glory: they haue two wings to couer their fét, because man is not able to abide the brightnes ỹ is in them; they haue two to fly withal, to signifie their readines & prompt obedience to all the commandements of God.

Father.

What vse are wee to make of all this that God is so infinite in himselfe, and so glorious in all his creatures, specially in the Angels, Sunne,

Moone and Starres, &c.

Child.

We are not onely to feare, dread and reuerence ſo great a maieſtie: but alſo to loue him, worſhippe him and obey him with all our hearts, with all our ſpirit, and with all our ſtrength, and with all our thoughts.

Father.

Did not the bleſſed Angels fall from that excellent eſtate wherein they were firſt created?

Child.

Iohn. 8. 44. 2. Pet. 2. 4. Iud. ver. 6. Many of them fell from their firſt eſtate & became diuels as appeareth in the Scriptures.

Father.

What was the cauſe or chiefe motiue of the fall?

Child.

They fell of themſelues, that is to ſay, through their owne motion, will & diſpoſition without any inſtigation of any other or any former motiue whatſoeuer, which thing cauſed God to caſt them downe without all hope

of

of recouery: but man falling by the first motiue, and by instigation of others hath left vnto him an assured hope of recouery.

Father.

Is not the number of the Angels that fell from their first estate, and became diuels, very great?

Child.

Yes exceeding great: for the diuell being demaunded by our Lord Iesus what was his name, answered, *My name is Legion*: for saith hee, wee are many, which plainely proueth that there be many diuels. Mark. 5.

Father.

What doe you call a Legion?

Child.

A Legion according to the account of the Romans was fiue thousand footmen: Our Lord Iesus said to Peter: *Put vp thy sword, for doest thou not thinke that I can now pray to my father, and he will giue me more then twelue Legions of Angels?* So then it appeareth by the scriptures that there bee very Mat. 26. 13

Moone and Starres, &c.

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many both good Angels and bad.

Father.

If there bee ſo many diuels, why doth the Scripture ſpeake of the diuell in the ſingular number as if there were but one?

Child.

There bée multitudes of infernall Spirits, but yet they doe ſo ioyne together in one, that they bée called the diuell in the ſinguler number, becauſe there is a kingdome of them, and a united ſocietie vnder one head, prince or principall diuell: and they doe all
Mat.12.26 ioyne to vphold their ſocietie, and kingdome, as Chriſt teacheth.

Father.

Did the diuels by their fall looſe that great power and ſtrength which they had by nature and creation?

Child.

No: They doe ſtill retaine their
Eph.6.12. firſt power and ſtrength, as experiance teacheth: and the Scriptures doe call as well the Diuels, as the good angels, principalities & powers.

Father.

Father.

Haue the diuels by their fall loſt that great wiſedome and vnderſtanding which they had in their firſt eſtate?

Child.

No: But they haue corrupted, and depraued it, and turned it from wiſedome into déepe craft and ſubtiltie: the like may be ſayd for their ſwiftneſſe and agilitie.

Father.

Where are the diuels, what place do they keepe in?

Child.

Their principall aboad is in the ayre, through the which they glide to and fro with vnſpeakable ſwiftneſſe: and therefore the Apoſtle calleth the diuell the Prince of the ayre, and the diuels are ſaid to be in ỹ high places. Eph. 1.7. Eph. 6.12.

Father.

The common opinion is that the diuels be ſhut vp in hell, as it were in a dungeon of darkneſſe, and that they neuer come out except they be forced, and raiſed vp by coniurers.

Child.

Child.

That is an ignorant, false and fantasticate opinion quite contrary to
Iob.1.7. the Scriptures, which teach that the
1.Pet.ca.5. diuels are in places here below.

Father.

Is it not a true and warrantable speech to say that the diuels are in hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for any circumscript place: for it may be very probably conjectured that the abode of the diuels is in the ayre, and not in any other circumscript place as yet: but after the great iudgement they shall goe to their owne place, euen that depth or gulfe mentioned, *Luke.* 8. *vers.* 3. which they doe quake and tremble to
Mat.8.29. thinke on as appeareth in the Gospell.

Father.

What is the estate and condition of diuels in the meane time?

Child.

Child.

In the meane time they are in chaines of darkneſſe as Saint Peter ſaith, that is, in a moſt miſerable con- 2. Pet. 2. 4.
dition of life, full of terrible horrour, euen as grieuous malefactours hauing receiued the ſentence of death are yet for a time retained in a ſtinking priſon, vntill they bée drawen out to their full and laſt execution: for S. Iude ſaith expreſly that they Iud. ver. 6.
are reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the great day.

Father.

Hauing thus farre ſpoken of God, and of the Angels and their fall: Let vs now proceed to ſpeake of man, and firſt of all tell me, In what eſtate man was firſt created?

Child.

In a moſt pure and excellent eſtate frée from ſinne and corruption, being made after the very image of God in reſpect of knowledge, wiſe- Gen. 1. 26.
dome, and righteouſneſſe, hauing frédome

freedome of will, and Lordſhip over the earth.

Father.

How then fell he from this ſo glorious and perfect eſtate?

Child.

The woman being beguiled by the ſuggeſtion of Sathan in the likeneſſe
Gen. 3. of a ſerpent, did entiſe Adam her husband to eate of the forbidden fruit in the middeſt of the garden, and ſo preſently, both loſt all their former excellency, and alſo wrapped themſelues,
Rom. 5. and their whole poſterity in perpetuall thraldome and miſery: and thus ſinne firſt entred into the world, and together with ſin came death and the curſe of God vpon all mankind.

Father.

Now ſince the fall of *Adam* wherein doth our miſery eſpecially conſiſt?

Child.

In this; that wee are wholly corrupted both in reaſon, vnderſtanding, will, and affections, which is the

the very cauſe why we are ſo prone to euill, and ſo vntoward to all goodneſſe.

Father.

Doth God hate vs for this our naturall corruption?

Child.

As an Adder, or a Toad is hated of man, not ſo much for the euill it hath done, as for the poyſon that is in it: and the hurt which it cannot but doe: ſo God hateth vs, not onely for the euill wée doe, but for the euill which wée cannot but doe, that is, for our poyſoned nature which is borne and bred with vs.

Father.

Then you holde that our actuall tranſgreſsions doe not firſt make vs euill.

Child.

I hold ſo indéed: For as the hurt which a venemous ſerpent doth, maketh her not a ſerpent, but becauſe ſhée is a ſerpent, ſhée poyſoneth and hurteth:

hurteth: ſo our euill déedes doe not firſt make vs euill, but becauſe wée are of nature euill, therefore wée thinke and doe euill.

Father.

Doe you thinke that this originall contagion is wholly in euery particular man: or that one man hath one part of it, and another man another: and ſo part it among them, part, and part like?

Child.

I thinke thus, that as euery man receiued from Adam the whole nature of man: ſo alſo hée receiued the whole corruption, and is cloathed with it as a beaſt with a ſkinne, his whole nature both bodie & ſoule being oppreſſed with it as a moſt infectious leproſie: and therefore euery man hath in him from his parents the ſéede of all ſinne, which is a naturall diſpoſition, & proneneſſe to commit any ſinne whatſoeuer. For the ſpawne of all the horrible ſinnes that are practiſed in the world are

in

in that man which is thought to bee beſt diſpoſed by nature.

Father.

But experience teacheth that ſome euen by nature are more ciuill, gentle, and tractable then others.

Child.

This commeth to paſſe, not becauſe ſome men are by nature leſſe wicked then others: but becauſe God by his prouidence doth limit, and reſtraine mens corruptions more or leſſe, which hee doth for the good of mankinde: for if men were wholly left to themſelues, corruption would ſo exceedingly break out into all manner of villanies, that there ſhould bee no liuing in the world.

Father.

It ſeemeth by this that man is a moſt contagious and vile nature.

Child.

The nature of man in regard of the corruption thereof, is the worſt of all natures except the Diuell, yea worſe then the nature of beaſts, as

Lions, Wolues, Dogs, Swine, &c. for there is in mans nature ſome thing of euery beaſts nature. For hée is proud as the Lyon, cruell as the Wolue, greedy as the Dogge, craftie as the Fox, filthy as the Swine, leacherous as the Goat, &c. For loke what degrée of godneſſe wée had in our firſt creation in Adam: the ſame degrée of euill haue wée in the corruption of our nature by his fall.

Father.

But is this naturall corruption alwaies liuely and operatiue in vs, I meane in continuall action and operation, doth it not ſometimes lye dead in vs, and ceaſe to worke?

Child.

It is alwayes aliue and working, except where it is kept downe by ſpeciall grace, and there alſo it will not bée held downe one minute longer then ſpeciall grace worketh, and preuayleth in the ſoule. For ſo ſone as the thought, or action of grace is out, the thought and action of

of ſinne is in: Our concupiſcence is like a crabbe tree which bringeth forth alwayes ſowre fruit: or like an vntilled field, which bringeth forth nothing but weedes: or a luſty ſtrong horſe pricked with prouender that carieth his rider headlong ouer hedge and ditch.

Father.

But put the caſe a man ſhould haue no outward obiection to mooue him, nor externall prouocations to allure him. Doe you not then thinke that this naturall infection would lye dead in him, and ceaſe to worke?

Child.

Concupiſcence would ſhew it ſelfe, though men were ſhut vp alone in cloſets betweene ſtonewals, where they could haue no externall prouocations, yea, though there were no Diuell, or that the Diuell were chained vp.

Father.

Whether then doe you thinke that

the Diuell or our corrupt nature are greater enemies to our ſaluation: Or whether doth more euill ſpring out of our corrupt nature, then from the diuels ſuggeſtion?

Child.

Firſt, I anſwere that our corruption is a ſtronger enemie againſt vs then Sathan, and conſequently our ſelues greater enemies to our ſelues then the diuell, for wee haue no ſuch enemy as our ſelues: and ſecondly that more & greater euill doth ſpring from our corrupt nature, then from Sathans inſtigation. And all this S. Iames doth affirme, ſaying: *Euery man is tempted, when he is drawen away by his owne concupiſcence, and entiſed:* It is the concupiſcence that doth firſt both draw away, and entice: as for the Diuell he doth but worke vpon our concupiſcence, and is, as it were, the bellowes to blow it, and fire it, without the which he could not come within vs, to doe any thing againſt vs.

Iam. 1. 14.

Father.

Father.

Doe you then thinke that the diuell cannot worke immediately, or *ſine mediis*, without meanes vpon the ſoule or heart of man?

Child.

I thinke ſo indéed: But that which the Diuell doth vpon the heart, is by the externall ſenſes, and outward obiects by reaſon of the hypoſtaticall vnion betwixt the ſoule and the bodie; for hée worketh, and pierceth through the body to affect the ſoule, by reaſon of the naturall ſympathy.

Father.

But doth this birth-corruption remaine in the very elect after their regeneration?

Child.

Yes vndoubtedly: and the children of God haue greateſt féeling of it, and are moſt troubled with it, and grieued for it: ſtrugling with it by all good meanes to ſuppreſſe it, and kéepe it vnder: for ſure it is that

euen after the people of GOD are iuſtified, and ſanctified, and aſſured of eternall life: yet they haue their hands full, and as wée ſay ſowe inough to their Rocke to ſnib, and nippe of thoſe manifolde bloſſomes and fruites of corruption, which dayly and hourely ariſe and ſpring vp in their nature. For as faſt as one is pinched, and nipt in the head, an other forthwith ſpringeth and ſprouteth out: Not vnlike the Monſter Hydra with ſeauen heads, that the Heathen write of, which hauing one of them cut off, ſeauen others did ariſe in the ſtead of it. And thus wée ſée that the very Elect of GOD haue an endleſſe trouble, and as wé ſay worke enough cut out, for as long as they liue, to repayre this rent and torne nature. For alas, alas, though GOD forgiue vs our ſinnes, yet doth hée not, nor will hée in this life frée vs of naturall corruption.

Father.

Father.

Is not the knowledge, and feeling of this a great corſey, and heart ſmart to the moſt deare children of God?

Child.

Yes verely: For there is nothing that doth ſo ſorely pinch them at the heart as the conſideration of this, which indéede maketh them wearie of their life, weary of the world, and weary of all: and often wiſh with the Apoſtle to bée diſſolued and to bée with Chriſt; for they doe continually groane vnder this corruption, as vnder a moſt heauie burthen, and fetch many a ſorrowfull ſigh to thinke of it, and are euer complaining of it, as of a moſt deadly enemie of theirs. And all this wée may clearely ſée, as it were, in a glaſſe, in the example of the Apoſtle Paule himſelfe that moſt rare, and excellent Seruant of God. Who taketh vp moſt pittifull, and lamentable complaintes of this poyſoned

and infected nature. I know (ſayth hée) *That in mee, that is in my fleſh dwelleth no good thing. I allow not that*
Rom.7.15 *which I doe, for what I would, that I doe not: but what I hate, that I doe: I doe not the good thing which I would: but the euill which I would not that doe I. Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in mee. I finde then that when I would doe good, I am thus yoaked that euill is preſent with mee. For I delite in the Law of God concerning the inner man, but I ſee an other Law in my members rebelling againſt the law of my mind, and leading me captiue vnto the Law of ſinne, which is in my members.* And in the end hée breaketh out into an outcry, ſaying: *O wretched man that I am, who ſhall deliuer me from the body of this death?*

Father.

Doe not Vngodly, and vnregenerate men likewiſe mourne vnder this corruption, and complaine much of it?

Child.

Child.

No: you ſhall ſeldome or neuer heare them cõplaine of it, or mourne vnder it. For they walke after the fooliſh, and fulfill the luſts thereof with all delight and grædines, being wholly caried after the ſwing and ſway of their owne corrupt affections and deſires.

Father.

What is the cauſe hereof?

Child.

Becauſe they are forſaken of God and giuen ouer to a great blindneſſe of heart, and hardneſſe of affections, ſo that though their miſerie is exceeding great, yet they haue little ſight, and leſſe feeling of it.

Father.

Doe you not thinke that a man in the ſtate of nature cannot ſo feele his miſery?

Child.

Sure it is, that a meere naturall man can haue no true ſight, or liuely

feeling of his miſery, or any ſounde deſire to come out of it: but doth greatly pleaſe himſelfe in it, and is loath to come out of it, for the Apoſtle ſayth plainely, that the naturall man perceiueth not the thinges of the ſpirit of God. For they are fooliſhneſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned. 1. Cor. 2, 14

Father.

But may not a naturall, and vnregenerate man haue the knowledge of God, and the vnderſtanding of his wil, and ſo conſequently a ſight of heauenly things?

Child.

Yes, a naturall man hath a kinde of knowledge and vnderſtanding of God and of his will: but it is onely a confuſed and braine knowledge, and a literall vnderſtanding of the Scriptures, for he cannot poſſibly haue the liuely and ſauing knowledge, which is ioyned with quickening grace. For that ſounde

ſound vnderſtanding and ſight which doth lineally deſcend from the ſpirit of ſanctification.

Father.

May not man in the ſtate of nature haue feeling alſo of God, and of heauenly things?

Child.

The Scriptures doe teach that a reprobate may haue a kinde both of ſight and feeling of heauenly things, for hee may bee lightened, and taſt of the heauenly gift and of the powers of the world to come, and alſo taſt of the good word of God, and bee made partaker of the holy Ghoſt. But his ſight and taſt and feeling can neuer bee ſound and good before regeneration. So then all the cunning is to know, whether the worke of grace in a mans ſoule bee ſounde and currant or no, for vnregenerate men are much deceiued with a falſe light; for they doe blindly Imagine, that becauſe they haue ſome kinde of ſight, Heb. 6. 4.

and

and feeling of heauenly things, therefore they haue all, and the ſame that is in euery elect.

Father.

What difference then doe you make betwixt the knowledge of the elect & the reprobate?

Child.

The knowledge of the reprobate doth puffe vp.

The knowledge of the elect doth humble.

The knowledge of the reprobate is generall and confuſed.

The knowledge of the elect is particular and certaine.

The knowledge of the reprobates is onely literall: and hiſtoricall.

The knowledge of the elect is ſpirituall, and experimentall.

The knowledge of the reprobate is ſpeculatiue.

The knowledge of the elect is practiue, that is, ioyned with obedience. For howſoeuer a naturall, and vnregenerate man may know much: yet hath

hath hée not nor can haue any power to doe, I meane, chearfully and aright till his heart bée enlarged by Chriſt & his will renued by grace.

The knowledge of the reprobate is like ỹ knowledge which a mathematicall geographer hath of the earth and all places in it, which is but a generall notion, and ſpeculatiue comprehenſion of them.

But the knowledge of the elect is like the knowledge of a trauеller which can ſpeake of experience, and féeling, and hath béene there and ſéene and knowen the particulars.

Father.

Now tell me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of naturall féeling of ſinne but it is without the true hatred of it, for in his heart hée loueth it.

The elect doth ſo féele his ſin that hée hateth it, taketh councell againſt it

it, and praieth againſt it.

The fééling of the reprobate is from naturall faculties, for hée is not as a blocke without all ſence.

The fééling of the elect is from the ſpirit of ſanctification.

The fééling of the reprobate ariſeth from naturall feare & diffidence: for man naturally fééleth, and feareth dangers, ſo the reprobates féele and feare the wrath of God, the accuſations of their conſciences, the puniſhment of ſinne, hell fire, &c. But haue no true fééling of Gods loue towardes them.

But the elect haue a liuely fééling of Gods loue towards them.

The reprobate hath ſometimes at ſtarts, a fééling of ſpiritual ioy: but it vaniſheth incontinently.

The fééling of the ioy of the ſpirit in the elect, is more laſting and often.

Father.

As you haue told me much of mans miſery in nature? ſo tell mee yet one

one poynt further, whether a man in the ſtate of nature can do any thing that pleaſeth God?

Child.

A mére naturall man cannot pleaſe GOD in any thing he doth, but euen his beſt actions are turned into ſinne. For the Apoſtle ſayth. Rom.8.8. They which are in the fleſh cannot pleaſe GOD. And againe hé ſaith. To them that are defiled, and vnbéléeuing is nothing pure: but euer their mindes and conſciences are de- Tit.1.15. filed.

Father.

How long doth a man continue in this wofull and curſed eſtate wherein he was borne?

Child.

Till hée bé regenerate and borne againe. For our Lord Jeſus affirmeth, that except a man bé borne againe hé cannot ſée the kingdome Iohn.3.3 of God.

Father.

By what meanes doth a man come to be

be regenerate and borne againe?

Child.

By the outward preaching of the word, and the inward worke of the ſpirit.

Father.

By what ſignes may a man knowe
Iame. 1.18 that hee is borne againe, iuſtified, and
Eph. 1.13. ſanctified?

Child.

By the worke of grace in his heart.

By his loue to the word of God.

By his loue to the children of God.

By his hatred of ſinne.

By his loue of righteouſneſſe.

By the change of his thoughts.

By the change of his actions.

By his mortification of the fleſh.

By his ſanctification of the ſpirit.

By his walking no more after the fleſhe, but after the ſpirit, and ſuch like.

Father.

Father.

Sith man in himſelfe is ſo curſed and miſerable as you haue declared; ſhew mee what is his beſt courſe to take, and firſt of all tell mee which is the firſt ſteppe to eternall life?

Child.

The firſt ſteppe to eternall life, is for a man to know and feele his miſery, and then labour to gette out of it.

Father.

How doth a man come to know and feele his miſery?

Child.

By the ſound vnderſtanding of the law, contained in the ten commandements. Rom. 3. 20.

Father.

What is the Law?

Child.

The perfect rule of righteouſneſſe teaching vs what wee ſhould doe, and forbidding the contraries.

Father.

By whom was the Law giuen?

Child.

By Moyses.

Father.

To whom was it giuen?

Child.

To the children of Israell.

Father.

When was it giuen?

Child.

Exod.19. In mount Sinai.

Father.

How was it giuen?

Child.

Exod.19. With great feare and terror.

Father.

To what end was it giuen?

Child.

To lette vs see our sinnes, that by the sight thereof, wee might bee constrayned to flye vnto Christ.

Father.

Is any man able to keepe the Law?

Child.

Child.

No; and therefore no man can bee iuſtified by the law. Rom.3.20

Father.

Sith then the law doth condemne, and not ſaue: Sith it ſheweth our diſeaſes, but can giue vs noe remedie, wherefore then ſerueth it? or what is the vſe of it both in the regenerate, and vnregenerate?

Child.

As concerning the vnregenerate. Rom.7.
First, it diſcouereth their ſinnes.

Secondly, it ſtirreth vp the affections of ſinne in them, not of it ſelfe, but through their default.

Thirdly, it worketh in them a feeling of the wrath of God, of death, and damnatiõ, without offering any hope of pardon, and therefore to them it is the miniſter of death.

Laſtly, it doth increaſe, and augment ſin in them accidentarily, that is, by reaſon of their great corruption which declineth from that which is commanded: but inclineth to that

which is forbidden.

Father.

Lay open this laſt point ſomewhat more fully.

Child.

Euen as a waterbroke being ſtopt with a damme ouerwart, it doth ſurg and ſwell the more, till it breake ouer the damme: ſo ſinne being reſtrayned by the Law doth increaſe, and rage more in men not regenerate, for their will beeing not reformed, doth euer tend to that which is forbidden. Therefore the Apoſtle ſayth, that without the Law ſinne is dead, that is, though ſinne bee in men before the publiſhing of the Law: yet it is not knowne, felt, nor perceiued; as the corrupt humours in mans bodies, which lye cloſe and are not felt till the purgation come: but then they humble and ſtirre mightely to reſiſt the medicine, or as vnſlaked lime, which ſléepeth, as it were, quieteth and ſtirreth not till the water bee throwne vpon it, but then it ſmoketh

Rom. 7.

ſmoketh, burneth, and is in an extreame heate. Or as a Snake which lurketh cloſe in her hole all winter, as if ſhée were deade: but when the hote Sunne ſhineth vpon her, then ſhée reuiueth, wi-theth, and ſtingeth, and ſheweth her venemous nature. And thus you ſée what is the worʒkinge of the Law in vnregenerate men: But in the regenerate, that is ſuch as are vnder grace, it is otherwiſe. For they doe conſent vnto the Law, and their nature doth not take occaſion any more by the Law to bring forth ſinne.

Father.

What is then the ſpeciall vſe of the Law of the regenerate?

Child.

Firſt, it is a rule for them to direct their liues by. Secondly, it teacheth them not to truſt in thẽſelues. Thirdly it humbleth them continually in the ſight of God. Laſtly, it is their ſchole-maſter to Chriſt.

Father.

Whether are the regenerate vnder the law or no?

Child.

Rom. 6. 14 Gal. 5. 13. The children of God are vnder the obedience and inſtitution of the law, but not vnder the curſe of it; for they being in Chriſt are freed from that.

Father.

Whether are the vnregenerate vnder the law or no?

Child.

All wicked and vngodly men are vnder the curſe of the Law, which is all one, as to bee vnder the captiuitie of Sathan and ſinne. For their caſe is this, they muſt perfectly keepe the Law, or elſe bee damned. For they haue no right to Chriſt, in whom onely the Law is ſatisfied. Wee ſee therefore what a pittiful caſe al men are in, till they come to Chriſt, and be found in him.

Father.

What difference is there betwixt the Law and the Goſpell?

Child.

Child.

The Law condemneth, but the goſpell ſaueth: the law caſteth down, but the Goſpell raiſeth vp.

Father.

What difference is there betwixt the couenant of the law, and the couenant of the Goſpell?

Child.

The Legall couenant doth really differ from the Euangelicall, or new couenant of Grace. For the old couenant of the Lawe was conditionall, and did no otherwiſe giue life, and ſaluation vnto men, but if they did performe it, and therefore it was nothing elſe but a repetition of that, which GOD made to Adam, to wit if hée did eate of the forbidden fruite hée ſhould dye, if not, he ſhould liue: euen ſo if we kéepe the Lawe wée ſhall liue thereby. If not wée ſhall dye. But the couenant of the Goſpell is frée, that is, it doth freely giue life to thoſe that

beléeue though they faile in doing.

Father.

But what comfort then is there in the couenant of the Goſpell, more then in the couenant of the Law, ſith men of themſelues are as vnable to beleeue the Goſpell, as to keepe the Law?

Child.

God hath promiſed to giue power to his elect to beléeue the promiſes of the Goſpell But he hath made no promiſe to giue power to perfo;me the Law.

Father.

Are not the Law and the Goſpell contrary?

Child.

They are not contrary in themſelues for the ſame God is the author of them both, the ſame Chriſt the ſubſtance of them both; the ſame promiſes of eternall life the end of both; but the contrarietie is in vs: for to vs the Law ſaith: *Doe this and thou ſhalt liue.* But the Goſpell ſayth, *Beleeue*

and

and thou ſhalt be ſaued. These then bée contrary to bée made righteous by our ſelues, and to bée made righteous by another: for these cannot ſtand together.

Father.

What ſay you to the Euangelicall couenant, or new couenant of grace, was it not of two ſorts?

Child.

Yes: The firſt was that which was made to the olde people: the other was that which was made to the people of Chriſts newe kingdome.

Father.

What difference is here betwixt these two?

Child.

These two bée all one in ſubſtance, but differ onely in the manner of diſpenſation, that is to ſay, in the manner of vtterance, and meaſure of reuelation: for otherwiſe in ſubſtance, Euangelicall couenant hath alwayes béene one and the ſame, firſt made to

Adam in Paradiſe, afterward renewed to Abraham, & his ſeed, ſhadowed in the law, ſpoken of by the prophets, and preached vnto vs euer ſince Chriſt was actually exhibited to the world.

Father.

You ſeeme to ſay this, that the couenant of Grace with the old people of the Iewes, and vs, differeth only in maner, not in matter, that is, that Chriſt and all the promiſes of remiſsion of ſinnes and eternall life, in him were dimly reuealed, and darkely vttered vnto them in Types, and ſhadowes: but vnto vs the ſame are more fully & clearely opened and reuealed.

Child.

I meane ſo indeed.

Father.

Expreſſe your meaning more at large in this point.

Child.

When a new impreſſion of any booke commeth forth in a fayre letter, good print, diſtinctly verſed, well bound,

bound, and guilt, which before was ill printed in a darke letter, ill bound, & couered, wee ſay it is a new booke: yet in ſubſtance it is the ſame with the former: the difference is onely in the forme and outward qualitie. Likewiſe when a Paynter draweth a darke draught of any kinde of Picture in obſcure lineaments, and colours, and afterward flouriſheth it ouer with more liuely, freſh, and orient colours, heere is the ſame thing in ſubſtance, but altered in qualitie. And thus it fareth betwixt the Couenant of Grace made with our forefathers and vs. For the olde people which liued vnder the minoritie, and wardſhippe of the Church, had a darke draught of Chriſt, and all the promiſes made in him. But wee haue them more clearely and liuely ſet out, And as the Apoſtle ſayth, *We are not as* Moiſes *which put a vaile vpon his face, &c. But wee all beehold as a mirrour the glory of the Lord with open face. &c.* 2. Cor. 3. 8.

And

And againe, in diuers manners God spake in the olde time to our forefathers by the Prophets: but in these
Heb. 1. 1. last dayes hee hath spoken vnto vs by his Sonne most clearely and manifestly.

Father.

You told me euen now that no man is able to keepe the Law: Now therefore tell me what daunger lyeth vpon it, if a man breake the Law of God?

Child.

Rom. 6. 23. Eternall death and damnation, for it is written: *The wages of sinne is death.*

Father.

Is eternall death and damnation due to vs for euery little sin, though it were but in thought onely?

Child.

Yea, for the least sinne of thought if God should deale with vs according vnto Iustice: for it is written:
Iam. 2. 10. *Whosoeuer keepeth the whole Law, and yet faileth in one point is guiltie of all.*

Father.

Father.

How then ſhall we eſcape this eternall death and damnation?

Child.

Onely by Chriſt: For hée hath redéemed vs from the curſe of the Law, being made a curſe for vs. For it is written, *Curſed is euery one that hangeth on a tree*: And againe: *Hee that knew no ſinne, was made ſinne for vs, that wee might bee made the righteouſneſſe of God in him.* Gal.3.13. 2.Cor.1.21

Father.

How, and by what meanes hath Chriſt redeemed vs from the curſe of the Law, and death eternall?

Child.

By the ſhedding of his blood vpon the Croſſe: for the Scripture ſayth: *That hee hath made vp a generall peace betwixt his father, and all the elect by the blood of his Croſſe*: And againe, *Wee haue redemption through his bloud*, that is, *the forgiueneſſe of ſinne*. And in another place. *Wee which vvere farre off are made neere by the bloold of Chriſt*: Col.1.20. Col.1.14. Eph.2.13.

And

And the author to the Hebrews saith,
Heb.9.12. *That neither by the blood of Goates, and calues, but by his owne blood entred he once into the holy place and obtained eternall redemption for vs.*

Father.

Haue we no further good by Christ but onely a freedome from death, and a deliuerance from hell & damnation?

Child.

Eph.2.14. Col.1.21. 2.Cor5.19 Ioh.3.15. Iohn.5.24 1.Cor.1.30 Yes: For through him we are reconciled to God the Father, as the Scripture teacheth, and through him we haue remission of sinnes, eternall life, and all good things, for the Apostle sayth. *He is made of God for vs, wisdome, righteousnes, sanctification, and redemption.*

Father.

Is there no other way nor meanes, whereby we may obtaine remission of sin & eternall life, but onely by Christ?

Child.

No: For the holy Ghost saith, *There is no saluation in any other, for among*
Act.4.12. *men there is giuen no other name vnder heauen,*

heauen, whereby we muſt be ſaued. And againe, *To him doe all the Prophets witneſſe, that through his name onely, all that beleeue ſhall receiue remiſſion of ſinne.* Act.10.43

Father.

What ſay you then to Popes pardons, Indulgences, Maſſes, Trentales, Dirges, and ſuch like: May not a man by them obtaine remiſſion of ſinnes, and eternall life?

Child.

Nothing leſſe: For the Scripture knoweth no ſuch meanes or wayes to eternall life: but doth vtterly reiect them as moſt abhominable deuiles of them.

Father.

But may not a man be ſaued by his good works?

Child.

No: For the Apoſtle ſayth, *By grace are yee ſaued through faith, and that not of your ſelues, nor of workes, leaſt any man ſhould boaſt himſelfe.* Eph.2.8.

And ſure it is that euen in our beſt

beſt actions there is ſome remedy of corruption as wée doe them: for the which God in iuſtice may condemne both vs and our actions: for the Scripture ſayth: *That our very righteouſneſſe is as a defiled cloath, or filthy cloute.* If then our beſt workes bée ſtained, how can wée bée ſaued by workes? Isay.64.6.

Father.

If wee cannot bee ſaued by works, then wherefore ſhould wee doe them? as good play for naught, as worke for naught?

Child.

Not ſo for although wée can not bée iuſtified in the ſight of God by our good workes: yet they haue their neceſſary vſe, and ſerue to great purpoſe. As firſt to glorifie God. Secondly, to publiſh our Faith to the world. Thirdly, to bring peace and comfort to our conſciences in the diſcharge of our duties. And laſtly, to winne others.

Fa-

Father.

What doe you call a good worke?

Child.

No worke of man is ſound and currant indéede, except the ſame bée commaunded of God to bée done: and that of our part it bée done in ſuch ſort and manner as hée requireth, that is, from a carefull heart, and ſanctified mind: otherwiſe, whatſoeuer wée do in the worſhip and ſeruice of God, it is abhominable.

Father.

If a man cannot bee ſaued by his works, but by Chriſt only: then tel me whether al men ſhalbe ſaued by Chriſt or no? *Child.*

None ſhalbée ſaued by Chriſt, but onely ſuch as beléeue in Chriſt, that is, ſuch as doe particularly apply Chriſt, and all the promiſes made in him to themſelues, beeing fully perſwaded in themſelues that Chriſt with all his merits is theirs.

Father.

Are you fully perſwaded that Chriſt

with all his righteouſnes is yours: that you haue ſpeciall intereſt in him, and that he dyed for you particularly, and by name? *Child.*

I am fully ſo perſwaded indéede without all doubting.

Father.

How know you certainly that you haue ſpeciall intereſt in Chriſt, & that you ſhall be ſaued by his merits, ſith thouſands ſhal periſh which will ſay as much as you, and in words make great brags, that they hope to bee ſaued as well as the beſt of them all?

Child.

I doe certainely know it by the worke of grace in my ſoule: I doe certainely know it, becauſe I féele it, for this I am ſure of, that I féele that wrought in me from aboue, which cannot bée in any but thoſe whom God will ſaue.

Father.

What is that I pray you?

Child.

A liuely féeling of his grace, a féeling

ling of his loue, a feeling of his mercie; aſſured faith in the promiſes, a feeling of the ſpirit of adoption, a chaunge of my heart, an alteration of my wayes, an vnfained hatred of all euill, and a ſyncere loue of all righteouſneſſe.

Father.

May not a wicked man haue all this?

Child.

No: He may haue certaine ſhewes and ſhadowes of theſe things: but in deed and in truth theſe things can be in none but the very elect.

Father.

Cannot the wicked and vnregenerate man be fully perſwaded that Chriſt is his, and that he ſhall be ſaued?

Child.

He cannot, whatſoeuer he ſaith, becauſe hee cannot poſſibly receiue the ſpirit of adoption, whereby this inward aſſurance & full perſwaſion is wrought, & wherby alſo the merits of Chriſts death are ſealed to euery particular conſcience.

Father.

What other reaſon haue you?

Child.

Becauſe none of the wicked haue that liuely and iuſtifying faith, which maketh Chriſt, and all his righteouſneſſe ours.

Father.

But there is none ſo wicked, but he will ſay he hath faith, and for the moſt part they thinke, that they haue all the faith in the world, and that there is no want in their faith.

Child.

Alas poore ſoules: In theſe matters of GOD they ſay and thinke they know not what. For Faith is a myſterie, and all heauenly things are ſuch myſteries, as they, men of this world cannot vnderſtand: they are hid from their eyes.

Father.

Tell me then what is the heauenly, and iuſtifying faith?

Child.

A full perſwaſion and inward

assurance of Gods particular loue to vs in Christ, with a sence and feeling of the same in our hearts.

Father.

May not this be in the wicked?

Child.

No: It is not possible.

Father.

How farre then may a wicked man goe in faith?

Child.

A wicked man may goe thus farre: to haue knowledge of the truth: An assent to the same, a ioy both in hearing and speaking of it, and an outward profession of it for a time: but the inward assurance of Gods loue, and sensible feeling of it in their heart, they can neuer haue: which is indeede the very life of faith.

Father.

Is not this knowledge and assent sufficient: If a man know the word of God, and consent to the truth of it in his heart, is not this faith?

Child.

No: For the diuels may goe so farre, and further too: For the diuels doe beleeue the Scriptures to bee true. They beleeue all the articles of the faith: They haue exceeding great knowledge of the will of God, and of the whole Scripture, they beleeue that there is a God, and that there is a reward for the righteous, and torments to come for the wicked, and as Saint Iames saith, *the diuels beleeue & tremble*: and yet I hope no man will say the diuels shall be saued. Therefore wee must seeke a difference betwixt their faith and ours, for else our faith is no better then the faith of diuels.

Father.

If this be true then Lord haue mercy vpon vs, for out of doubt thousands are deceiued in this matter of faith, and most men content themselues with a shadow of it, stead of faith indeed. And assuredly the faith of many carnall professants is little better then the faith of diuels.

Child.

Child.

It is true the more is the pitie: for the faith that now a dayes goeth for current in the world is but an idle, dead, barren, fruitlesse, and fantasticall faith, or rather an opinion, conceit, and mathematicall Imagination of the braine.

Father.

Hovv many parts be there of the true and liuely faith?

Child.

Two.

Father.

Which be they?

Child.

Iustification and sanctification.

Father.

What is iustification?

Child.

A setting of vs free from the guilt of sinne by the blood of Christ.

Father.

What is sanctification?

Child.

A clensing & renuing of our nature

by the ſpirit of God.

Father.

How many parts be there of iuſtification?

Child.

Two: That is to ſay, remiſſion of ſinne, and the imputation of Chriſts righteouſneſſe: for when our ſinnes are forgiuen, & Chriſts righteouſneſſe imputed to vs, then are wée truly and indéed iuſtified.

Father.

How many parts be there of ſanctification?

Child.

Two.

Father.

Which be they?

Child.

Mortification and viuification.

Father.

What is mortification?

Child.

A dying to ſinne.

Father

What is viuification?

Child.

Child.

A liuing to righteouſneſſe.

Father.

How many parts be there of viuification?

Child.

Two.

Father.

Which be they?

Child.

Regeneration, and repentance.

Father.

What is regeneration?

Child.

A repairing of our nature which was corrupted by Adams fall.

Father.

What is repentance?

Child.

An inward change of the ſoule, and a conuerſion of the whole man vnto God.

Father.

Cannot a wicked man haue this repentance, which is in the change of the ſoule, and the conuerſion of the whole

man vnto God?

Child.

This is neuer wrought in ỹ wicked.

Father.

How far then may the vvicked goe in repentance?

Child.

The wicked may goe thus farre to haue a ſight of ſin, and a feeling of it, a confeſſion of it, a ſorrow for it. A great penſiuenes and terrour after ſome horrible fact, for feare of ſhame, Law, punishment, hell fire, &c. as had Iudas, Cain, Saule, Eſau, Ahab, and ſuch like. They may haue alſo a reſolution for the time to ſinne no more. But that part of repentance which hath the promiſe of mercy annexed vnto it, that is, the converſation of the whole man vnto God, they can neuer haue.

Father.

How many parts be there of repentance?

Child.

Three.

Fa-

Father.

Which be they?

Child.

Inward ſorrow, confeſſion, new obedience.

Father.

Whether is faith before repentance or repentance before faith?

Child.

If we reſpect time then they goe together, for ſo ſone as there is fire ther is heat, ſo ſone as a man hath faith, ſo ſone he repents; but in the order of nature, faith goeth before repentance before all other graces, becauſe it is the roote of all things that pleaſe God. But if we reſpect the outward manifeſtation, then repentance goeth before faith and regeneration, and all other vertues. Becauſe it firſt of all appeareth outwardly. For Faith is like the ſappe of a tree that lyeth hid within the barke: But repentance is like the bud that ſpredily ſheweth it ſelfe, before either bloſſome, fruit, or leafe appeare. Faith is like the fire

and

and repentance like the smoke: for though fire bee before smoke, yet the smoke sheweth it selfe before the fire.

Father.

You defined repentance to bee an inward change of the soule, how vnderstand you that? Doth repentance change or abolish the substance of body or soule, or any of the faculties thereof?

Child.

No such matter. But true repentance doth rectifie and amend them, by removing the corruption: for it turneth the sadnesse of melancholy into Godly sorrow, choler into good zeale, softnesse of nature, to meekenes of spirit, lightnesse, and wantonnes to christian mirth. It reformeth every man according to his natural constitution, not abolishing it, but redressing the faults of it.

Father.

By what meanes is repentance wrought in vs?

Child.

Child.

Both faith and repentance are wrought in vs by ỹ preaching of the Goſpell through the inward worke of the holy Ghoſt.

Father.

Is not repentance wrought in vs by the preaching of the Law?

Child.

To ſpeake properly, it is not. For the Law is not the proper cauſe, but rather an occaſiõ of repentãce, becauſe it repreſenteth vnto the eye of our ſoule our damnable eſtate, and ſmiteth the conſcience with dolefull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates, and the downefall to the pit of hell) yet are they certaine occaſions of receiuing grace.

Father.

Expreſſe this more plainely.

Child.

Euen as a Phiſition is ſometimes conſtrained to giue that vnto his patient

tient which increaseth sickneſſe & maketh his fits more sore and terrible, to the end he may recouer him: so man because hée is dangerously sicke of sin muſt bée cast into some fits of legall terrors by the ministrie of the Law, that he may be soundly and inwardly cured.

Father.

The Law is a scholemaster to bring vs vnto Christ, ergo it is the cause of repentance.

Child.

It bringeth vs to Christ but not so kindly & naturally as doth the Gospel by alluring vs, but as it were, violently and forceably constraining vs: and as they say it bringeth vs not simply and of it selfe: but after some sort and manner. For the law in it selfe is the ministry of death, & damnation, because it sheweth a man his wretched estate but sheweth him no remedy, therefore it cannot properly be an instrumentall cause of that repentance which is effectuall to saluation. But

the

the doctrine of repentance is a part of the Goſpell; and therefore the preaching of the Goſpell, and the preaching of repentance are put one for another. Luk. 9 6. Mar. 6. 12. and conſequently true repentance doth ſpring out of the goſpell, as out of his naturall root and moſt originall cauſe.

Father.

As you haue told me by what meanes faith and repentance are wrought in vs: ſo now tell mee by what meanes they are nouriſhed, & increaſed in vs?

Child.

As faith and repentance are firſt hatched, and bred in our harts by the miniſtry of the word: ſo alſo are they increaſed by the ſame, and by other good helpes appointed of God for that purpoſe, as prayer, ſacraments, reading, meditation, conference, and ſuch like good meanes.

Father.

Firſt then let vs proceed to ſpeak a little of prayer, and firſt of all, tell me what prayer is?

Child.

Child.

And earnest calling vpon God according to his will; or as some say, a familiar speach betwixt God and vs, or as a secret letter wherein Gods people signifie their minde vnto him at large, craving a speedy answere, which hee in his time according to his will and wisedome, doth alwayes most graciously returne without fayling.

Father.

How manie partes are there of prayer?

Child.

Three, confession, petition, thanksgiuing.

Father.

Whereof must confession bee made?

Child.

Confession must bee made both of originall sinne, and actuall transgressions, both commissions of euill, and omissions of good. And all this must be done, with as much particularising

larlling as may bée, that is, calling to minde, and reckoning vp particular offences, especially those which lie heauiest vpon vs: and that with as great griefe, vehemency, and aggrauation of them as is possible.

Father.

Whereof must our petitions be?

Child.

Petitions must bée for the remouing of euill, & the obtayning of good, for spirituall, and earthly blessings, concerning our selues, and those that are nére vnto vs, concerning Church and commonwealth: concerning magistracy, ministerie, & commonalty.

Father.

For what must our thanksgiuing be?

Child.

First, for al spiritual blessings, as election, creation, redemption, iustification, sanctification, adoption, word, sacrament, good men, good bookes, good societie, good conference & all furtherances to eternal life whatsoeuer. Secondly, for all outward blessings, as preseruation of prince, country, peace

for magiſtrats, ſwde, rayment, health, liberty, peace, and preſervation. For dayly, ordinary, and particular fauours, which are renued vpon vs continually from day to day: euen as the eagle renueth her bill.

Father.

As you haue ſhewed mee the parts of prayer; ſo alſo ſhew mee ſome circumſtances of prayer, and firſt tell me to whom we muſt pray.

Child.

To God onely.

Father.

In whoſe name muſt we pray?

Child.

In the name of Chriſt onely.

Father.

How muſt we pray?

Child.

In the ſpirit, that is, feruently, feelingly, and conſtantly, which cannot be without a feeling of our miſery.

Father.

When muſt we pray?

Child.

At all times as occaſion, and neceſſitie doth

both moue: but specially in the time of affliction, as it is written, if any be afflicted let him pray. Iame.c.13

Father.

Where must we pray?

Child.

Euery where, but especially in the publike assembly and our priuate families. 1.Tim.2.8

Father.

Vpon what must our prayers bee grounded?

Child.

Upon the word of God, and the promises of the Gospell.

Father.

What must we pray for?

Child.

For those things which our Lord Iesus hath taught in his prayer which is the perfect platforme of all prayer both for matter and forme.

Father.

Which bee those things which our Sauiour would haue vs alwaies to bee mindefull of, when we haue any suites vnto his father?

Child.

Firſt, the honoring and ſetting vp of his name heere amongſt vs, both in regard of his Iuſtice, and mercie, and alſo in reſpect of his woorde and wiſedome, power and prouidence.

Secondly, for the aduancement and flouriſhing eſtate of his Church and kingdome, by the regiment of his woord and Spirit, by the increaſe of good woorke men in his haruеſt, and a bleſſing vpon their labour: by a remouing of all lets, & by a weakning & ouerthrow of all aduerſary power whatſoeuer: eſpecially that of Antichriſt, Idolatry, and Atheiſme.

Thirdly, that all cheerfull obedience may at all times, and of all perſons in their ſeuerall places and callings bee yelded vnto his moſt holy will, without grudging or hypocriſie.

Fourthly, that all things neceſſary for this life may bee miniſtred vnto vs, as food, rayment, health, libertie, peace and preſeruation: and alſo that a bleſſing may bee vpon all that wee haue, as body, goods, name, wife, children,

dren, family, stocke, store, corne, cattell, trades, occupations yea all the works of our hands, both goings out, and commings in.

Fiftly, that a generall pardon may be graunted from the throne of grace through Christ, for the remission of all sin in his blood, & that therby we may be iustified, acquited, and discharged.

Sixtly, that we may not afterward be left to our selues, but sufficiently armed with spirituall strength from aboue to outstand all temptations whatsoeuer, that so all prayse may redound to him which worketh all in all.

Father.

As you haue shewed me the matter and circumstances of prayer, so shew me the effects of prayer?

Child.

It were an endlesse labour to enter into that, sith the scriptures so plentifully teach, that all hard & admirable things haue bene compassed & effected by prayer, both for the turning away of euill, and the purchasing of good.

Father.

Then tell me what things are especially to be obserued of vs in prayer.

Child.

There be nine speciall things to be obserued of vs in prayer.

Father.

Which be they?

Child.

Repentance, meditation, humiliation, faith, loue, zeale, thanksgiving, watchfulnesse, obedience. Wherof the first three goe before prayer: the next three are in the action of prayer. The last three follow after prayer.

Father.

Open your meaning more plainly.

Child.

My meaning is this, that our prayers can neuer be currant and good in the sight of God, except before prayer first wee come with great sorrow for sin, finding purposes of amendment. Secondly, except wee muse & meditate very deeply of ỹ great and manifolde dangers wee goe in euery day, both within vs & without vs. Thirdly, except wee be throughly humbled with

the cõscience of our former transgressi-ons. Moreouer in ỹ actiõ of praier ther is nothing sound & acceptable to god: except faith be present, ỹ is a full assurance to be heard for Christ, & for the promises made in him Secondly, except loue toward our brethrẽ be there also without enuy, wrath, & all vncharitable affectiõs. Thirdly, except zeale that is pure & earnest affectiõs, beare the chiefe sway in this action, for god abhorreth coldnes. Lastly, except there be heartie thanksgiuing for fauours obtained: watchfulnes ouer our affections afterward, and speciall care of bettering our obedience in all time to come.

Father.

Doth not our Lord Iesus in the preface of his prayer teach vs all these things concerning the manner of prayer?

Child.

Yes our Lord Jesus in his preface doth in general termes teach all these things; for he teacheth vs to pray in faith, feare, & loue. In faith and assurance, because God is our Father, in feare & reuerẽce, because he is in hea-

gen. In loue, because hé is our father that is, a common father to vs all.

Father.

If we pray according to these rules, are we not sure to be heard?

Child.

Ioh.15.7. 1.Ioh.3.22 1.Ioh.5 14. Yes certainly: As the scriptures do abundantly teach vs, and as it may appeare by this reason, that in prayer there is the mutuall and ioynt worke of the whole trinitie: the holy Ghost mouing and quickning, the Son mediating: the father hearing, and graciously returning an answere.

Father.

But yet wee see by experience, that God doth not alwayes grant the petitions, and requests of his owne children. Shew me therefore some reasons why God sometimes denieth the requests of those whom he loueth most dearely.

Child.

Eze.14.14 There bé foure reasons hereof: first, because God hath otherwise decréed with himselfe.

Mat.20.22 Secondly, because they know not oftentimes what to aske.

Thirdly,

Thirdly, becauſe he in his deepe wiſedome ſeth it not good for them. 2 Cor. 12. 9

Laſtly becauſe God will try their faith, loue, patience, and conſtancy. Luk. 18. 7. Lament. 3 8.

Father.

Hauing thus farre ſpoken of prayer, as one ſpeciall meanes whereby our faith is increaſed: Let vs now further proceede to ſpeake of the Sacraments, as of an other ſpeciall helpe: and firſt of all tell me what is a Sacrament?

Child.

A Sacrament is an holy ſigne or ſeale, ordained of God to confirme our faith to teſtifie our obedience to his maieſty, and our loue and fellowſhip one with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of the new couenant, namely, baptiſme and the ſupper of the Lord: for thoſe onely are Sacraments of the newe teſtament, which are ceremonies inſtituted of Chriſt for the common vſe of the whole Church, hauing the pro-

miſe of grace annexed vnto them, which exciudeth fiue of the popiſh ſacraments.

Father.

Why are the ſacraments called ſignes?

Child.

Becauſe they repreſent to our ſelues ſpirituall things, and ſet forth Chriſt, & his benefits to the outward ſences of all.

Father.

Why are they called ſeales?

Child.

Becauſe they ſeale vnto our conſciences the aſſurance of the forgiuenes of ſinne, and becauſe they doe effectually apply to the faithful the truth and fruit of Chriſts death.

Father.

Are our ſacraments but bare ſignes, and figures as the papiſts charge vs?

Child.

Our ſacraments are not bare ſignes and figures, but figures ioyned with their truth and ſubſtance, and ſuch as not onely repreſent, but exhibite vnto vs the bodie & blood of Chriſt.

Father.

Father

Make this more plaine?

Child.

The Sacraments are ſignes to repreſent, ſeales to confirme, and inſtruments to conuey Chriſt and all his benefits to the beléeuers they repreſent, béecauſe wée are dull to conceiue and remember: they ſeale becauſe wée are full of vnbeléefe: they conuey Chriſt vnto vs, béecauſe otherwiſe wée doe hardly apprehend him.

Father.

The Papiſts charge vs that we affirme an imaginary, figuratiue and ſpirituall body of Chriſt to be preſent in the ſacrament, and not his eſſentiall body, What ſay you to that?

Child.

They doe falſely ſo charge vs, for wée hold that the Godly receiue the true and naturall body of Chriſt, and are partakers of his very ſubſtance, to make vs grow into one life with him, for wée can haue no benefit by Chriſt vntill wée bée partakers

of

of Christ himselfe, and that in such sort, that we become flesh of his flesh, and bone of his bone, that is, one with him, and he with vs: Howbeit not corporally, but in such sort as is agreeable to a Sacrament, that is to say, spiritually, and mistically.

Father.

Lay open this point more at large?

Child.

Our conjunction with Christ is not in imagination, & conceit onely, but is reall & substantiall, though secret and hard to be comprehended; and therefore the Apostle calleth it a great mistery. *For we are tied to Christ by his spirit, as the naturall members to the head by ioynts and sinewes, in a most secret, and admirable manner.* For we may not carnally conceiue of this our coniunction with Christ, as though there were any mingling of his body and ours, his substance and ours, or his person & ours: for all things that are united one to another, are not straight wayes mingled; for although the light is ioyned with the ayre, and the sunshine

Eph. 5.

Sunſhine with the windowes: yet can we not therefore ſay they are mingled together. The coniunction in couenant betwixt man & wife, maketh them two, one fleſh, ſo nére is it: yet for all that, they ceaſe not to be diuers perſons, and ſundry ſubſtance, although by couenãt they are one fleſh. Such is the coniunction, and vnion betwixt Chriſt and vs: for we are indeede vnited with the fleſh of Chriſt, and are fleſh of his fleſh, and bones of his bones: yet is all this without any mingling or growing together of our perſons, and ſubſtance with his: for as the vnion of the faithfull, one with another as members of one body, is not by any reall mingling, or growing in their perſons together but by the bond of the ſpirit: ſo it is in this our ſpirituall coniunctiõ with Chriſt.

Father.

Sith the Sacraments are ſeales as you ſay, tell me what it is that they ſeale vnto vs?

Child.

The Sacrament of Baptiſme ſealeth vnto our conſciences the remiſ-

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ſion of ſinnes, which is the firſt part of our iuſtification. The Sacrament of the Lords Supper ſealeth Chriſts righteouſneſſe, which is the ſecond part of our iuſtification: and to ſay all in a word, whatſoeuer the holy Ghoſt teacheth by the Goſpell, the ſacraments doe confirme and ſeale the ſame vnto vs, but eſpecially that our whole ſaluation ſtandeth in the onely ſacrifice of Chriſt offered for vs vpon the croſſe. *Father.*

Which be the principall vſes of a ſacrament?

Child.

There be ſeuen principall ends, and vſes of a Sacrament.

Father.

Which be they?

Child.

Firſt to be ſeales of the new couenant betwixt God & vs. Secondly, to aſſure vs of ỹ truth of gods promiſes. Thirdly, to vnderprop the weakneſſe of our faith. Fourthly, to ſeale vnto our conſciences the certaintie of the forgiueneſſe of ſins. Fiftly, to diſtinguiſh

ſtinguiſh the Church from Infidels & heathen, as it were, by certaine viſible markes, and brands. Sirtly, to witneſſe our loue and fellowſhip one with another, and therefore they are as it were the bands of the Church. Laſtly, to put vs in a freſh memory of the ſufferings of Chriſt, and the benefits which we haue by his death.

Father.

Are our Sacraments of the new couenant, the ſame with thoſe of the old.

Child.

They are the ſame in ſubſtance, 1.Cor.10.3
for the ſame Chriſt, the ſame faith, the ſame promiſes, and the ſame hope of eternall life are contained vnder both the couenants: but the ſignes were changed according to the circũſtance of time, & ſome other differences there be in regard of rites, clearneſſe, number and time. Rites, becauſe their outward forme of adminiſtration was diuers from ours: clearenеſſe, becauſe that which was obſcurely ſhadowed, is now clearely reuealed: Number, becauſe they had a great multi-

multitude of Sacramentall figures, wer as few in number, & as effectuall in ſignification as may bee: In time becauſe there is nouriſhed in them the faith of Chriſt to come, and ours confirme vnto vs the faith of Chriſt which is already come, and hath accompliſhed all things which are neceſſary for our redemption.

Father.

How many parts be there of a Sacrament?

Child.

Two, that is to ſay, the outward ſigne, & the inward thing ſignified.

Father.

What is the reaſon that God vſeth outward ſignes?

Child.

Becauſe of our babiſhnes & dulnes in conceiuing of heauenly things for if we were altogether ſpirituall and angelicall, wee ſhould not neede ſuch groſſe elements: but ſeeing our ſpirit is drowned in our body, and our fleſhly body make our vnderſtanding dull, therefore the Lord is content to apply himſelfe to our capacitie, and to teach

vs

vs by viſible ſignes, and ſenſible things as ſometimes he did Abraham, Gideon, Ezechiah, & other his moſt excellent ſeruants, & for this cauſe the ſacramẽts are as it were mirrors, or glaſſes, wherin we may behold the riches of the grace of god which he beſtowed vpon vs wherin alſo God doth more expreſly, & in a more viſible manner teſtifie his loue & good will towards vs, then by his word. Gen. 15.9. Iud. 6.37. 2. Reg. 20.8

Father.

Which is the outward ſigne in baptiſme?

Child.

Water.

Father.

Which is the inward thing ſignified?

Child.

The waſhing away of ſin by the bloud of Chriſt,

Father.

Which is the proper end of Baptiſme?

Child.

The proper end of baptiſme is, that by this ſolemne, and holy action wee might be knowen by the teſtimony of men and angels to bee in the number of ỹ viſible Church.

Father.

Expreſſe your mind more fully touching the end and vſe of Baptiſme.

Child.

Baptiſme is ordained of God not only to bée a ſacrament of our regeneration & new birth, & of the burial of the old man, but alſo to bée a viſible teſtimony of our admiſſion into the houſhold of god which is his Church; for in baptiſme we do giue our names to god, put on his liuery coat & cognizance, and take the oath of allegiance to be true ſubiects to ỹ crown of heauen, & to ſet our ſelues with al might and maine againſt the enemies of our Lord & king; that is, the world, the fleſh, & the diuill, & to bée all for him, ỹ is, for his credit and honour, not regarding our ſelues, ſo we may bring glory to him whoſe we are & to whom wée haue ſworne allegiance & giuen vp our ſelues wholy to ſerue him faithfully, as our ſpeciall god Lord and maſter.

Father.

Is there not yet ſome further vſe of baptiſme beſides this you haue ſpoken of?

Child.

Yes, there is yet ſomewhat more, for Baptiſme is a ſeale of the couenant betwixt God & vs; for in Baptiſme a couenant is made betwéen the Lord, and the party

party baptiſed ſolemnly in the aſſembly of the Church. In which couenant God for his part promiſed Chriſt with al bleſſings that come by him, as that he wil be our God, forgiue vs our ſins, & remēber our iniquities no more, &c. The partie baptiſed for his part entreth himſelfe, as a couenant ſeruant vnto God, promiſeth faithfull ſeruice with a renouncing of ſathan & ſin, and whatſoeuer is againſt the honor and glory of God: and ſo ſtandeth bound to theſe couenants and conditiōs. Then this couenant being thus ſolemnly made betwixt God & his new ſeruant, is forthwith ſealed by the ſprinkling, or dropping on of water; and thus you ſee that Baptiſme doth confirme, and ſeale the couenant betwixt God and vs.

Father.

But yet wee ſee there be very few that haue any care to keepe couenants, and to performe that ſolēne promiſe which they haue made in baptiſme before many witneſſes, yea before God and Angels.

Child.

The greater is their condemnation, & aſſuredly they ſhal one day know to their

roſt, what it is to dally with God, and to breake couenants with ſo great a king, as all they doe, which follow their owne wayes & their owne luſts, not regarding the commandements of God.

Father.

What is the reaſon that infants are baptiſed, ſith they can make no profeſsion of faith and repentance. ?

Child.

There be foure reaſons hereof.

Gen. 17. 7. 1. Cor. 7. 14 Act. 2. 39. Luk. 18. 16. First becauſe they are the ſéed of the Church.

Secondly, becauſe they are within the outward couenant.

Thirdly, becauſe the promiſes belong vnto them.

Fourthly, becauſe of ſuch is the kingdome of heauen. For to bée borne in the wombe of the Church, is vnto infants inſtead of faith and repentance; for faithfull parents do according to the condition of the couenant, apprehend the promiſe both to themſelues & their children, though not all, for wée muſt leaue vnto God his ſecret iudgements. *Father.*

Hauing thus far ſpoken of the Sacra-

ment

ment of Baptiſme, let vs now proceede to ſpeak of the ſacramēt of the lords ſupper, & firſt tell me what is the ſpecial vſe of it?

Child.

Firſt, it ſerueth to ſeale vnto our conſciences all the promiſes made in Chriſt, and all the benefits of his death whatſoeuer; & therfore there is the ſame vſe of it, that is of a ſeale, which is to cōfirme and ratifie a writing. For in outward things men like wel of a promiſe, but better of a writing, & beſt of all of a ſeale. Now therfore the ſacrament is, as it were ỹ kings broad ſeale ſet to his generall & frē pardon. For all the doctrine of the Goſpel, is as it were an open proclamation of pardon to all penitent ſinners, & this ſacrament is the ſeale of the kings pardon to ratifie & confirme all the promiſes of the Goſpell, for a word or promiſe muſt neceſſarily go before the ſacrament, which it doth ſeale & confirme vnto vs, & therefore the ſacraments without the word of promiſe going before, are as it were a ſeale to a blanke.

Secondly, the ſacrament of ỹ Lords ſupper is as it were a ſecond ſeale ſet by the

Lords owne hand vnto the former couenant made in baptiſme which is renued in the Lords ſupper betwixt ỳ Lord himſelfe, & the faithfull receiuer, and that by the outward actions of eating bread, drinking wine, &c.

Thirdly, the Lords ſupper ſerueth to repreſent vnto vs our continuall feeding in the houſe of God. For as by baptiſme we are once admitted into the houſhold of God: ſo by the Lords ſupper is ſignified a daily feeding in the ſame vpõ Chriſt and all the promiſes made in him, & alſo vpon the word which is our moſt ſweet & heauenly manna. *Father.*

Which bee the outward ſignes in the Lords ſupper? *Child.*

Bread and wine.

Father.

Which be the inward things ſignified?

Child.

The body and blood of Chriſt.

Father.

How receiue you the outward ſignes?

Child.

I receiue them with my hands, eate them with my mouth, & digeſt them with my

my stomack. *Father.*

How do you receiue the inward things signified? *Child.*

Onely by faith, and fede of it as of a fode giuen me to life euerlasting.

Father.

Is the bread, and wine then changed into the substance of the body and bloud of Christ? *Child.*

No; for that were to destroy ỹ nature of a sacrament, which must consist both of heauenly, & earthly matter. Therefore the bread and wine remaine still in their own forme, nature, & substãce, but Christs naturall body is in heauen. Therfore the papists would make vs beléeue the mone is made of a grẽn cheese, whẽ they beare vs in hand that bread is changed into flesh, and wine into bloud, and Christs naturall body is really present in the sacrament, and yet we sée it quite contrary with our eyes, and a child may discerne that it is neither so nor so.

Father.

Is there then no difference betwixt bread and wine in the sacrament, & common bread and wine?

Child.

There is no difference eyther in ſubſtance or forme, but only in the vſe & end whereunto they are applyed, which is to repreſent & ſignifie holy things: for whereas before they were common meat, now they are holy ſignes, and beare the name of that thing which they ſignifie: otherwiſe out of this action they are the ſame with common bread.

Father.

You ſaid euen now that Chriſts bodie and blood, and all the benefits of his death are receiued of vs by faith: tell me therefore whether a wicked & vnfaithfull man can receiue them.

Child.

We cannot: for if they be receiued onely by faith, how ſhall hee receiue them that hath no faith? the vnbeléeuers therefore may receiue the outward ſignes, that is, the bread and wine as wel as others, as did Iudas: but the inward thing ſignified, which is the body and blood of Chriſt, and all the benefits of his paſſion, none can receiue, but onely the elect.

Father,

Father.

If this be true that all that receiue the ſhell doe not receiue the kernell: then it followeth that grace is not neceſſarily tyed to the outward ſigne or ſacrament.

Child.

True indeed: for otherwiſe the faithleſſe ſhould gaine as much by the ſacrament as the faithfull, which were moſt abſurd, but moſt certaine it is that ſalnation is not tyed, nor ſhut vp within the Sacraments, neither doe they giue grace, but onely teſtifie and aſſure, that grace is giuen: as ſealed euidences doe giue no lands which are otherwiſe attayned, as by inheritance, friendſhip, and money: but onely teſtifie that they are giuen, and aſſure the quiet poſſeſſion and enioying thereof.

Father.

Why did God chooſe theſe creatures of bread and wine to repreſent vnto vs the body and blood of Chriſt, rather then any other earthly creature?

Child.

Becauſe there are none other earthly creatures that can ſo fitly repreſent vn-

to our outward ſenſes, thoſe things which God would haue vs learne by this ſacrament.

Father.

What be thoſe things that God would haue vs learne by this Sacrament?

Child.

By the breaking of the bread we haue to learne, the breaking of the bodie of Chriſt vpon the croſſe, and by powring forth of the wine, the ſhedding of his blood: and by the diſtributing to all that are preſent, Chriſts communicating himſelfe to all that will faithfully receiue him. By eating and drinking wée learne, that as bread & wine do nouriſh our bodies in this life: ſo Chriſts body and blood do nouriſh our ſoules to life euerlaſting: and as the ſubſtance of bread and wine by digeſtion paſſeth into the ſubſtance of our bodies: euen ſo by faith, Chriſt and wée are vnited with an vnſpeakable vnion, and wée made fleſh of his fleſh, and bones of his bones: and this is the proportion, and analogie betwixt the ſigne & the thing ſignified. For if the ſacraments had not a certaine like-

neſſe

neſſe of thoſe things wherof they are ſacraments, then were they no ſacraments at all. *Father.*

What more is to be learned hereby?

Child.

That wée being many are one in Chriſt, as of many graines is made one loafe, and of many grapes one wine.

Father.

For as much as the vnworthy receiuer is 1.Cor.11.
dãned as the Apoſtle ſaith, how wilt thou know, whether thou art a worthie receiuer or no? *Child.*

If I examine my ſelfe and find that I humbly acknowledge mine owne vnworthines, that is to ſay, my ſins, and be heartely ſorry for them, and fully purpoſe amendment of life, aſſuredly reſting vpon ỹ promiſes of pardon made in Chriſt, then am I worthy, becauſe mine vnworthines is forgiuen, & put out of remembrance.

Father.

For whom are the Sacraments ordained?

Child.

The ſacraments are ſpecially ordained for thoſe which beléeue in Chriſt, and do ſéeke for remiſſion of ſins, & eternall life onely

onely through his ſacrifice: for how can the forgiuenes of ſin be ſealed vnto the vnbeléeuers whoſe ſin is not forgiuen?

Father.

Who ought to approach vnto the Lords ſupper? *Child.*

None but ſuch as haue the knowledge of God in ſome meaſure, or at leaſt, that haue knowledge in this preſent action, and ſuch as haue faith, repentance and loue. *Father.*

How ſhall a man know that hee hath theſe things?

Child.

Three wayes: Firſt by his ſetled purpoſe, & deſire to obey God according to al the commandements of the law Secondly, by his loue to the word of god Thirdly, by his daily fruits towards God and men.

Father.

Who are to be reiected and put back from the communion?

Child.

Three ſorts of men.

Father.

Which be they?

Child.

Child.

Firſt, ſtrangers, that is, ſuch as are vnknowen to the Paſtor, are not to be admitted, as it is written: A ſtraunger ſhall not eate thereof. Exo.12.45.

Secondly, Ideots, children, mad men, and fooles are not to be admitted; for they cannot examine themſelues according to the Apoſtles rules. 1.Cor.11.28

Thirdly, notorious euill liuers by whom the congregation is offended; for it is written: *Giue not that which is holy vnto dogs.* Againe, *It is forbidden in the law, that any man being circũciſed ſhould be admitted to the communicating of the paſſouer, becauſe they were polluted by touching a dead corps, and being at a buriall. God gaue often charges, and commaundements in the law, that if any man had vnwittingly defiled himſelfe by any legall pollution, he might not enter into his owne houſe, much leſſe approch vnto the Paſſouer till he was purified, and cleanſed by offring vp a Sacrifice.* Now all theſe Scriptures do plainely proue that no prophane, or filthy perſons: as whoremongers, drunkards; blaſphemers, riotters, and ſcoffers at religion, and Mat.7.6. Exo.12.41. Num. 9.6. Leuit.13. Leuit. 14. Leuit.15.

and ſuch like may be admitted to the holy communion.

Father.

What ſay you to ſuch as ſhew no loue nor deſire to this holy ordinance of God, nor once ſo much as offer themſelues vnto it, except ſometimes at Eaſter a little for faſhion and law ſake?

Child.

Such do ſhew themſelues to bee little better then miſcreants, and atheiſts: for they do contemptuouſly refuſe the grace of God which hee offreth in this ſupper, and doubtleſſe to abſtaine of ſet purpoſe is no leſſe ſinne then to receiue vnworthily. For that patient which is daungerouſly ſicke, and yet maketh no account of the Phiſitions receit and order, deſerueth no leſſe blame, then hee which abuſeth the ſame receit, that is, doth not vſe it according to that diet and order that was preſcribed him.

Father.

If ſome very bad perſons chaunce to creepe in, or thruſt in themſelues to bee partakers of this holy inſtitution, is therfore the whole action defiled?

Child.

Child.

God forbid: for wée read throughout the ſcriptures that good & bad haue bene mingled together in matters of Gods worſhip and ſeruice, both word, prayer, ſacraments and ſacifices: and ſure it is, that the wickednes of the wicked cannot defile or pollute either the Sacrament it ſelfe, or any of the godly communicants, but onely themſelues.

Father.

Are all to be admited to the ſacrament of the Lords ſupper, which profeſſe faith and repentance either in truth or in ſhew?

Child.

Yes. Vnleſſe there bée ſome ſpeciall exceptions taken againſt them. For it is written, al the cõgregation of Iſrael ſhal obſerue it through their generations, that is to ſay, all the members of the viſible Church which are within the outward couenant. Exo. 12. 47.

Father.

How ought miniſters to deale with many ignorant & ſimple men, & ſeely ſoules which are able to yeeld ſmall reaſon of their faith: are they all to be admitted to the

the communion, or all to be reiected?

Child.

As miniſters ought not raſhly to accept of all that offer themſelues without examination and conference: ſo ought they not lightly to ſhut out any from that which ſhould ſeale vp their remiſſion of ſinnes. For albeit they be ſomewhat ignorant and ſimple, yet finding in them any ſeeds of religion, and ſparks of the feare of God, ſhewing it ſelfe in ſome tractableneſſe to know God, and in loue to the word, they are to admit them with encouraging and exhorting them to go forward. But if with ignorance and blindneſſe, be ioyned either frowarde contempt of meanes, or meere careleſneſſe, or open wicked behauiour, or prophane diſſolutenes without remorſe when they be dealt withall: Then they are with all mildneſſe to be ſhut out.

All glory be giuen to God.

FINIS.